

# Saturday Magazine.

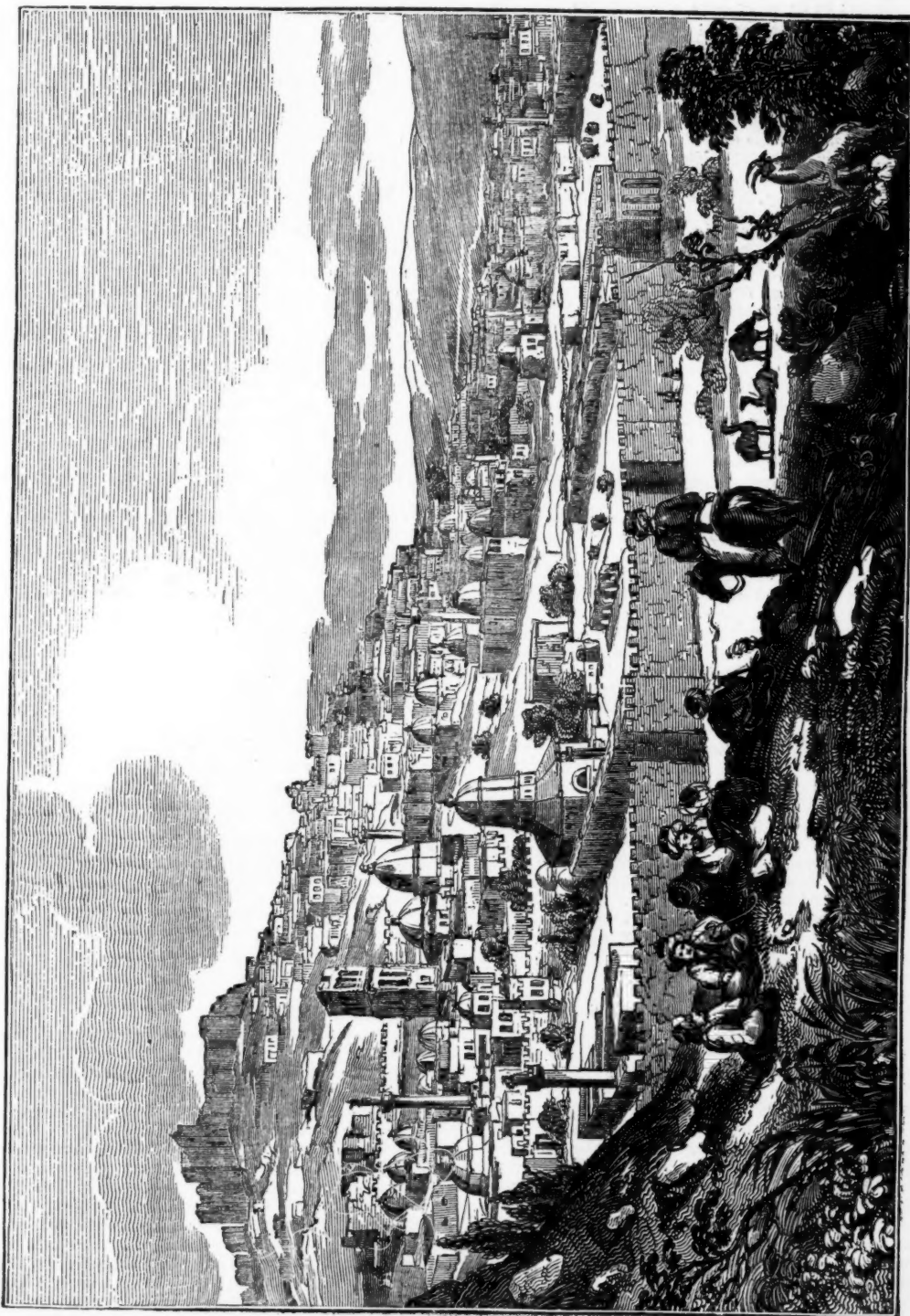
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VIEW OF JERUSALEM.

## THE CITY OF JERUSALEM.

**THE** present article is the first of a series on the most remarkable Cities of the different quarters of the world. In the execution of this design, the Traveller and the Historian will both be consulted, and no means left unemployed to afford the reader a view both of the present and past state of those places which have been rendered interesting, as the scenes of important events, or as the nurseries of knowledge and civilization.

### SITUATION AND ORIGIN OF THE CITY.

JERUSALEM stands alone in its historical claims on our veneration. To no other city in the world can be applied the designations by which it has been known from the most ancient times; in no other have scenes taken place like those described in its annals; and from no other have gone forth to the world light and intelligence like those which had their commencement in its sanctuary. For more than a thousand years it was the true, though unacknowledged, centre of civilization—the eye of the world: for near two thousand more it has been viewed, by the most enlightened nations of the earth, as the hallowed cradle of their faith, as the spot which witnessed the triumph of all that is dear to their souls, and as the allowed prophetic type of that Eternal City, in which the glorious anticipations of devout hope will have their perfect consummation.

Palestine, or the land of Canaan, originally extended in length, from north to south, near two hundred miles, and from eighty to fifteen in breadth, from east to west. Its southern boundary was formed by the desert of Sin, or Beersheba, the Dead Sea, the River Arnon, and the River of Egypt, or the Sicho: to the north it was bounded by the mountainous ridge called Antilibanus, near which stood the capital of the tribe of Dan: to the east, by Arabia; and to the west, by the Mediterranean, or the Great Sea. Though singularly rocky and mountainous, it was one of the most fertile provinces of the temperate zone;—a land, according to the authority of the sacred penman, “of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land wherein bread might be eaten without scarceness; whose stones were iron, and out of whose hills might be dug brass.”—Deut. viii. 7, 8, 9. In the midst of this highly-favoured region stood the city destined to be the scene of so many remarkable events. Its origin is lost in obscurity, but it was anciently called Salem, or Peace, and was probably built by Melchizedec, the ancient type of Christ. From the strength of its position, and the richness of the surrounding valleys, it may be conjectured that it was one of the first stations of the Canaanites seized upon by the warlike tribes, the descendants of Mizraim, the second son of Ham, who had early possession of the land. It is mentioned in the Book of Joshua sometimes under the name of Jebusi, at others under that of Jerusalem; the former appellation being derived from one of its princes, the other from the affection with which it was early regarded. “Thou shalt see peace” is the interpretation of this sacred name; and the learned Dr. Hales has started the idea, that our Lord, in his pathetic lamentation, “If thou hadst known, even thou at least, in this thy day, the things which belong unto thy peace,” alluded to this circumstance. In the fifteenth chapter of Joshua it is said, “As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day.” It was reserved, indeed, for David to complete the conquest of the land, and to expel the remnants of those idolatrous tribes, who had, at the time when he appeared, defied, for five hundred years, the fainting courage, and imperfect faith, of the Israelites.

During the seven years and a half he reigned over the single tribe of Judah, his chief station was at Hebron; but, immediately on being acknowledged king by the nation at large, he put himself at the head of his army, and proceeded to the attack of Jerusalem. The Philistines appear to have regarded the fortress as sufficiently strong to resist the approaches of this formidable array; but it speedily yielded to the united valour and skill with which the monarch led on his forces, and the people of the surrounding territory saw the banner of Israel waving triumphantly on the summit of Mount Zion. In the interval of tranquillity which David enjoyed after this event, he rebuilt the city, surrounded it with fortifications, extending mwards from the low grounds, called Millo, to the summit of the mountain, on which he erected a citadel, destined

alike to be the great fortress of the nation and the sumptuous residence of its kings. The rich work of the Tabernacle, and the splendour which characterized many of their ceremonies, had long tended to inspire the Israelites with a taste for the elegant arts. David's palace, we accordingly find, was a palace of cedar. In raising this structure, the timber of Tyre, and the superior skill of its artificers were employed, to secure its beauty and stability. When completed, the grace and majesty of the pile reminded the monarch that, in taking up his abode in such a building, he should be more splendidly lodged than the ark and visible emblem of Jehovah itself. With this idea in his mind, he resolved upon erecting a building for the service of God, which should be as worthy of its destination as the ability and piety of man could make it.

### SOLOMON'S TEMPLE.

DAVID was not permitted to fulfil this design himself, but in the peaceful reign of his son, Solomon, that vast and magnificent temple was reared, which, for so many ages, formed the glory of Israel, and the wonder of the whole earth. The description which Josephus has given of its erection is precise and graphic, and is valuable as an accompaniment to the account of Scripture. “The king,” says the historian, “laid the foundations very deep in the ground, and the materials were strong stones, and such as would resist the force of time; these were to unite themselves with the earth, and become a basis and sure foundation for that superstructure which they would have to support.

The entire body of the building, even up to the roof, was composed of white stone, its height being sixty cubits, its length the same, and its breadth twenty cubits. There was another building erected over it, of the same measurement, so that the entire altitude of the temple was a hundred and twenty cubits. Its front was to the east. As to the porch, they built it before the temple; its length was twenty cubits, and it was so ordered that it might agree with the breadth of the nouse; it had twelve cubits in width, and was raised to the height of a hundred and twenty cubits. There were also built round about the temple thirty small rooms, which might include the whole structure, by their closeness one to another, and by their number and outward position round it. Passages were made through them, that one might be entered from the other, and each was in dimension five cubits square, and twenty cubits high. Above these were other rooms, and others above them, equal both in their measure and number, so that these reached to a height equal to the lower part of the house for the upper part had no buildings about it.

The roof that covered the edifice was of cedar, and those rooms which were not immediately connected with the rest, had a roof of their own; that which covered the main building was common to all its parts, and was built with very long beams, which passed through each other, and through the whole building, that so the middle walls being strengthened by the same masses of timber, might thereby be made firmer. That part of the roof which lay beneath the beams was made of the same materials, and presented a smooth surface, properly ornamented, and studded with plates of sculptured gold, so that the whole temple shone, and dazzled the eyes of such as entered, by the splendour of the gold which glittered around them on every side. The whole of the building, moreover, was made, with great skill, of polished stones, and those laid together so very harmoniously and smoothly, that there appeared to the spectators no sign of any hammer or other instrument of architecture, but it was as if, without any use of them, the entire materials had united themselves together, compacted by nature rather than by the force of tools. The king also had a fine contrivance for an ascent to the upper room over the temple, and that was by steps in the thickness of the wall, for it had no large door on the east end, as the lower house had, but the entrances were by the sides, through very small doors. He also overlaid the temple, both within and without, with boards of cedar, that were kept close together by thick chains, an invention which formed a support, and gave strength to the building. Now, when he had divided the building into two parts, he made the inner house, of twenty cubits every way, to be the most secret chamber, but the sanctuary was forty cubits square; and

when he had cut a door-place out of the wall he put therein doors of cedar, and overlaid them with a great deal of gold that had sculptures upon it. He also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers wrought upon them, which veils were to be drawn before the doors. For the most secret place, however, he dedicated two cherubims of solid gold, the height of which was five cubits, while the wings of each, extending five cubits on both sides, reached from the northern to the southern side of the secret place; they had also other wings, which joined each other and formed a covering to the ark; but no one can tell, or even conjecture, what was the shape of these cherubims. Further to enrich the temple, he laid the floor with plates of gold, and covered the doors of the gate, which were twenty cubits broad, with the same precious metal; in one word, he left no part of the temple, either internal or external, but what was covered with gold."

Vast as would have been the labour required for raising such a structure, with every advantage of situation, it was necessarily greatly augmented by the difficulties which Mount Sion presented to the very commencement of the design. Shelving precipitously down into valleys of awful depth, the small circumference of even ground, on the summit of the hill, was wholly insufficient for the execution of the plan on which Solomon had determined to erect the temple: but no difficulties were too great for his zeal to encounter, or for the united influence of his zeal and riches to overcome. With a boldness of design which would alarm even modern ingenuity and enterprise, he proposed to enlarge the face of the mountain, by filling up, to a certain extent, the chasms which yawned beneath. Such were the means at his command, that the plan was scarcely sooner formed than executed; and part of the foundations of the temple rested on a surface, which had been built up from the valley to the height of four hundred cubits.

#### HISTORY OF THE CITY TILL ITS DESTRUCTION BY THE ROMANS.

THE prosperity which enabled the nation to bear the expense of such a work; the skill which it must have given to many native artificers; and the luxurious tastes which it tended to excite, all contributed to the formation of other designs, of corresponding splendour. Jerusalem was thus filled with splendid emblems of its sacred glory; and the people saw every where around them, in their rich and beautiful city, as well as in the fertile valleys, and on the vine and olive-crowned hills, an indubitable evidence that the Lord was with them. But little more than thirty years had passed from the building of the temple, when their sins brought down upon them the divine displeasure, and they beheld Jerusalem filled with the soldiers of Shishak, king of Egypt, the house of God profaned by the most daring outrages, and its precious ornaments carried away to enrich the Egyptian. The nation itself, also, was now divided into two hostile parties. Judah and Israel became each a kingdom, and each successively experienced the strong arm of God's justice stretched against them. At length, that is about six hundred years before the birth of Christ, one of the solemn threatenings of the law was put in execution. Jerusalem was taken by Nebuchadnezzar, the temple was burnt to the ground, and its inhabitants with those of the rest of the country, were carried captive into Chaldea.

During the seventy years' exile of the nation, which followed this event, the city lay a heap of ruins, a few of the poorest of the people, mingled with some foreign adventurers, being all who remained to save it from becoming the abode of wild beasts. But the nation was to rise again, and fulfil its high and mysterious destinies. Through the intervention of God's providence, the Persian monarch, Cyrus, was induced to give the captive people liberty, and favoured by his protection, and that of his successors, they succeeded, after a long and desperate struggle with the neighbouring states, in rebuilding the temple, and surrounding the city, gradually rising from its ruins, with a wall. The emotions which filled the minds of those who witnessed the laying of the foundation of the new temple were strangely mingled. All gave thanks to the Lord; and the multitude shouted with a great shout when the foundations were laid; but, "many of the priests and levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice."—Ezra iii. 12.

Jerusalem, thus restored, continued to flourish with different degrees of prosperity, till about one hundred and sixty-three years before Christ. It was then assailed by the barbarous Antiochus Epiphanes, king of Syria, and for more than three years continued to exhibit a series of scenes, the most deplorable of those depicted in the annals of national suffering. To the afflictions which the miserable people endured in their own persons, were added those which derive their sting from the desecration of objects long and deeply venerated. Not a corner of Jerusalem escaped the pollution of the tyrant; not a street but exhibited some signal of his contempt for the religion of his victims; while the temple itself, as the holiest object of their regard, was profaned with the blood of swine, slaughtered within the very sanctuary. But the panic-struck people at length recovered resolution to resist, and, under the standard of the Maccabees, nobly expelled the tyrant from their country. The heroic family to whose courage and guidance they were so materially indebted for their freedom, was wisely allowed to unite, in its principal members, the regal with the priestly dignity. The seeds, however, of misery and ruin had been too deeply sown throughout the nation; and, after a reign of more than a century, the dynasty of the Maccabees ceased, with the dethronement of Aristobulus, the son and successor of John Hyrcanus. Civil war, with all its attendant calamities, marked the following period. Alexander Jannæus, the new king, unsuccessful in his attempt to rule by policy, had recourse to severity, and the rebellious spirit of Jerusalem was chastised by the crucifixion of a thousand of its citizens. The sanguinary experiment was successful, and Alexander transmitted the sceptre to his son; who, too feeble to rule in his own person, submitted first to the tutelage of his mother, and then to that of Antipater, the governor of Idumea, and father of Herod the Great. Internal convulsions, the successive invasions of the Romans, under Pompey and Antony, and, at last, the elevation of Antipater himself to the government of Judea, finally threw the whole power of the nation into the hands of the bold and politic, but reprobate prince, who fulfilling the prophecy, that the sceptre should not depart from Judah till Shiloh came, was crowned, though by birth a stranger, King of the Jewish people.

It was from Jerusalem that the Light of nations was to be sent forth; it was within its hallowed precincts that the great sacrifice of reconciliation was to be offered up: and there, in answer to the voice of prophecy, did Christ die; and thence was carried to the kingdoms of the earth, the saving message of mercy. But the fate of this once glorious city was now sealed. In the period immediately succeeding the death of our Lord, the elements of disorder, which had hitherto been in some degree kept under, tore down the last remaining barriers to apostate licentiousness. The rancour of Pharisee and Sadducee gave way to the madness of fanatics, whose thirst for blood kept their daggers in perpetual employ. Under the name of Zealots, they made systematic war against every constituted authority in the country; both by day and night, the streets and public roads were infested with their emissaries, and at the expected signal, the whole band would assemble to the assault of the almost defenceless city. To add to the fierceness of these wretched men, false prophets, and every species of impostor, were perpetually plying their pernicious arts; while the terrified people, worn out with fearful forebodings, either joined them in their excesses, or sunk into a state of gloomy apathy. The family of Herod had lost the regal power in Judea, through the conduct of his successor, Archelaus; and the supreme authority was placed in the hands of governors, who, like Pontius Pilate, Felix, and others, ruled the district, as a portion of the territory pertaining to the procurators of Syria. Oppression of the worst kind was exercised by these Roman deputies, and thus the real and daily torture of domestic misery was combined with the horrors awakened by the most terrifying superstitions and alarms.

In this condition, the despairing Jews vainly attributed the whole of their affliction to their subjection to a heathen power. Rebellion thus found a ready hearing among them; and after having in vain attempted to subdue their wild and seditious spirit, the Roman emperor formed the resolution of putting an end at once to their insurrections and to their existence as a nation. It was to Vespasian and his son, Titus, the charge was committed, of executing the predicted vengeance of the Almighty; nor was it long after their arrival in the country, before all the principal towns were in subjection to their arms. Jerusalem itself



was at length invested. The day had come, when the awful prophecies of ages were to be fulfilled by its fall, and the ruin of its reprobate inhabitants; and never did a besieging army encompass with its array a place more filled with misery, or made more resolute by despair. For some time preceding, portents, and the loud voices of enthusiasm, fear, and the conscious foresight of trouble, had increased upon the people; and history has recorded, with startling particularity, the proceedings of an unhappy man who, with all the appearance of phrensy, prophesied the dreadful events that were at hand. His cry was the loudest at the festivals; and he continued his ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his pre- sage in earnest fulfilled in the siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house!' and just as he had added, at the last, 'Woe, woe to myself also!' there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same predictions, he gave up the ghost." This will serve to show the state in which the minds of the wretched inhabitants of Jerusalem must have been, just preceding its fall. Nor was there wanting internal war, pestilence, or famine, each bringing its customary band of miseries, to augment the ordinary evils of a long-protracted siege. At length, when every corner of the city was filled with dead, when famine had seen the mother feeding on her child, and every sentiment of nature violated, the walls gave way to the Roman engines: in an instant, the streets were crowded with the legions, and after a bloody encounter with the desperate band which still held out in the fortress, the Temple was fired, and Jerusalem became a heap of ashes. This event happened about forty years after the death of our Lord, and fulfilled to the letter his awful prediction of coming vengeance.

#### DESCRIPTION OF THE CITY IN ITS ANCIENT STATE.

HAVING thus briefly traced the history of Jerusalem, to its destruction by the Romans, we shall now endeavour to give some account of its appearance and condition at that period. Built upon two hills, it was divided into very distinct portions, by the deep and rocky valley which ran between them. Of these hills, that which formed the site of the upper city was by far the loftier, and in the time of David was called the Citadel, but in that of Josephus, the Upper Market-place. The lower hill was called Acra, and was shaped like a crescent. Beside these main positions of the city, a hill still lower than Acra is mentioned by the historian, but this the Maccabees united to that part of the mountain, by filling up the intervening valley, and reducing the height of the opposite precipice. To the whole of the mountain, crowned, in the course of ages, with a densely-congregated mass of building, belonged, originally, the name of Moriah, or Vision, from its conspicuous elevation; but this appellation was in after ages confined to the summit on which stood the Temple. At the time of which we are speaking, the city was divided into four parts, by several strong walls, stretching east and west, "as if," observes the old traveller, Sandys, "of so many several cities." The particularity with which this writer has pointed out the different remarkable sites of the town has been often praised.

Of the four quarters above alluded to, he says, "that next the south, overlooking the rest, and including Mount Sion, was in the days of our Saviour called the Upper City; and formerly, the City of David. In the midst thereof, he erected a strong and magnificent castle; often the seat of the succeeding kings. In the west corner, and upon the wall, stood his tower, his sepulchre, the Cœnaculum, and the houses of Annas and Caiaphas. Here King Herod built a sumptuous palace, containing two houses in one, which he called by the names of Cæsar and Agrippa, adorned with marble, and shining with gold, in cost and state superior to the Temple. The walls of this part of the city, broken down by Antiochus, were strongly repaired by the Maccabees, which adjoining every way with the downfall of the rock did make it impregnable. But Sion, razed in that general subversion, is now for the most part left out of this city. From the upper city the, descended into the nether, over a deep trench, which was called Tyroëan, and plentifully inhabited; but now filled with rubbish, and hardly distinguishable. This part, as

some believe, was named the Daughter of Sion; in greatness by far exceeding the mount on the east side of this Sion. Upon Mount Moriah stood that glorious temple of Solomon; and between it and Mount Sion, his throne, his palace, which by a high bridge had a passage into the temple; the palace of the queen, and the house of the grove of Libanus: now all without the walls of the city.

West of the temple, and on a high rock, the palace of the Maccabees was seated, which surveyed the whole city; this was subsequently re-edified, and dwelt in by King Agrippa; and near it was the theatre built by King Herod, adorned with exquisite pictures, expressing the conquests, trophies, and triumphs of Augustus. Against the south corner of the temple stood the Hippodrome, made also by Herod; and therein were instituted divers exercises, of five years' continuance, in honour of the emperor. And when he grew old, and irrecoverably sick, knowing how acceptable his death would be to the Jews, he caused the chief of them to be assembled together, and to be there shut up; in order that his death, accompanied by their slaughter, might at that time, in despite of their hatred, procure a general lamentation. Within the west wall of the city, and near it, was Mount Acra, steep and rocky, where once stood a citadel erected by Antiochus, and razed by Simon, who abated the extraordinary height thereof, that it might not surmount the temple: whereon Helena, queen of the Adiabenes, a nation beyond the Euphrates, built her palace; who converting from Paganism to Judaism, forsook her country, and dwelt in Jerusalem; afterward embracing the Christian Religion, she much relieved the distressed Christians in that famine prophesied of by Agabus, which happened in the reign of Claudius Cæsar, with the corn she bought, and caused to be brought out of Egypt. Without the city she had her sepulchre, not far from the gate of Ephraim, adorned with three pyramids, and remaining undemolished in the days of Eusebius.

On the north side of Acra stood Herod's Amphitheatre, spacious enough to contain fourscore thousand people, imitating in the shows there exhibited, the barbarous cruelty of the Romans. Near unto the north wall of this second part, stood the common-hall and courts of justice, and adjoining well nigh to the north side of the temple, upon a steep rock fifty cubits high, stood the tower of Baris, belonging to the priests of the race of Asmoneus: but Herod obtaining the kingdom, and considering how convenient a place it was to command the city, built thereon a stately strong castle, having at every corner a tower, two of them being fifty cubits in height, and the other two threescore and ten; which, to flatter Antonius, he called Antonia: wherein the Romans did keep a garrison, suspiciously overlooking the temple, lest the Jews, being animated with the strength thereof, should attempt some feared innovation: unto which it was joined by a bridge of marvellous height, which passed over the artificial valley of Cedron. On the north side of Antonia, a gallery crossed the street unto the palace of the Roman President.

Now for the third city, which was but narrow, and whose length did equal the breadth of the other; the west end thereof, as the circuit then ran, was wholly possessed by the royal mansion of King Herod: confining on the three walls, for cost excessive, and for strength impregnable, containing groves, gardens, fish-ponds, and other places of delight, and for exercise. On the south-east corner of the wall stood Mariamne's Tower, fifty cubit. high, besides the natural height of the place, of excellent workmanship, built in the memory and retaining the name of his too-well loved wife, by him rashly murdered. On the south-west corner stood that of Phaseolus, three-score and ten cubits high; called after the name of his brother, who dashed out his brains, being, contrary to the law of nations, surprised and imprisoned by the Parthians; exceeding strong, and in form resembling the tower of Pharos. And in the north wall, on a lofty hill, stood the tower Hippia, eighty-four cubits high, four square, and having two spires at the top; in memorial of the Hippici, his two friends, and both of them slain in his wars. In this third city were the houses of many of the prophets, and that of Mary the mother of John and Mark, frequented by the primitive Christians. The fourth part of Jerusalem lay north of this, and was called the New City: once but a suburb to the other, and inhabited by the lower tradesmen. The out-wall of which was rebuilt by King Agrippa, and made of wonderful strength, the city being only assailable on that side; in height twenty-five cubits, and fortified with ninety towers, two hundred cubits distant from each other. The site on

which the New City stood, and a part of the west, is now left out of the walls of Jerusalem."

Josephus has described at large the splendid temple, which rose in the place of the decaying structure built by the Jews under Zerubbabel. It was in this edifice, which took forty-six years in building, that our Lord taught, and which, by the beauty of its appearance, moved the Roman conqueror to lament that Jerusalem must fall beneath his arm. The palace of Herod, who, with all his vices, seems to have given almost unparalleled magnificence to his capital, the strong towers and walls also which he raised, are particularly mentioned by the historian; and from the whole tenour of his description, Jerusalem appears to have been, in the time of our Saviour, as proud and luxurious in its appearance, as were its inhabitants in their minds and habits.

#### STATE OF JERUSALEM FROM ITS DESTRUCTION BY THE ROMANS.

TILL the time of the Emperor Hadrian, the hill of Sion remained strewn with the ruins of the ancient city. Finding that the recollections of their former liberty still animated the Jews, who continued to inhabit different parts of the country, that monarch resolved upon building a new town on the mountain, which should serve the double purpose of defending his conquests, and obliterating all dangerous associations in the minds of the people. The town thus erected, was called *Ælia Capitolina*; but, on the conversion of Constantine, the sacred name of Jerusalem was restored. The empress Helena herself, though greatly advanced in age, visited the city, and many of the buildings which mark the most remarkable of its quarters, had their origin in her pious munificence. It was among the designs of the apostate emperor Julian to rebuild the temple, a work by which he trusted to aim a fatal blow at the validity of the Christian prophecies. He accordingly made vast preparations for the commencement of the structure, but either by the miraculous interference of the Almighty, by the occurrence of natural phenomena, or that of events which he could not control, his attempt proved abortive, and the truth of Christ's words remained still more palpably established.

Through the whole of this period, pilgrims from all parts of the world continued to flock to the scene of the Redeemer's sufferings, a custom which no doubt derived its commencement from a natural feeling of mingled curiosity and reverence, but which, as the purity of the faith, and scriptural knowledge declined, became the source of numerous and most hurtful superstitions. For several centuries Jerusalem was unassailed by any enemy to the religion which led these worshippers to the sepulchre of Christ. In the reign of Heraclius it was for a short period subjected to the Persians under Chosroes; but the arms of the emperor Heraclius again triumphed, and the Christians found themselves in their former state of peaceful security. Their tranquillity, however, was not to be of long continuance. In the seventh century, it fell into the hands of Omar, the victorious successor of Mahomet, and for above four hundred years, the Christian world saw the birth-place of its faith desecrated by the unresisted power and superstitions of the Moslem. The unfortunate inhabitants, who had, till the period of the Mahometan conquest, enjoyed so happy an asylum in this distant quarter of the world, were thenceforward exposed not only to the ordinary evils of oppression, but to those which resulted from the perpetual changes which took place in the Turkish dynasties. At length, the chivalry of Europe roused itself at the cry of Peter the Hermit. The vast design was undertaken, of leading an armament, composed of the flower of Christian warriors, and of the most devout of believers, to the delivery of the sacred Sepulchre, and the relief of the oppressed worshippers at its shrines. Jerusalem was in the end taken, and a Christian king, Godfrey of Bouillon, sat on the throne of the Holy City.

Of the kingdom of Jerusalem, a very particular account has been drawn up by the learned Abbé Gultée. "This state," says he, "had two chief lords, the one spiritual, the other temporal; the patriarch was the spiritual head, the king the temporal ruler. The jurisdiction of the patriarch extended over the four archbishoprics of Tyre, Cæsarea, Nazareth, and Krak. He had for suffragans the bishops of Lydda and Hebron: on him were dependent also the six abbeys of Mount Sion, of the Latin Church, the Temple, Mount Olivet, Jehoshaphat, and St. Samuel; the

prior of the Holy Sepulchre, and the three abbesses of Our Lady the Great, St. Ann and St. Ladre. The archbishops had for their suffragans the following bishops; that is, the bishops of Tyre, of Berith, Sidon, Paneas, and Ptolemais: of Cæsarea, Sebaste, Nazareth, and Tiberias: the priors of Mount Tabor and Krak, and the bishop of Mount Sinai. The bishops of St. George, Lydda and Acre, had under their jurisdiction the former, the two abbeys of St. Joseph of Arimathea, and St. Habakkuk, the two priors of St. John the Evangelist, and St. Catherine of Mount Gisart, with the abbess of the three shades: the latter, the Trinity and the penitents. All these bishoprics, abbeys, chapters, and convents of monks and nuns, appear to have enjoyed very large possessions, if we may judge from the number of troops which they were obliged to furnish for the service of the state. These orders in particular, at the same time military and religious, were distinguished for their opulence; and had in the country extensive lands, castles, and towns.

"Besides the domains which were the property of the king, as Jerusalem, Naplusia, Acre, Tyre, and their dependencies, the kingdom contained four great baronies. The first of these comprised the counties of Jaffa, and Ascalon, with the lordships of Ramah, Mirabel, and Ybelin; the second, the principality of Galilee; the third, the lordships of Sidon, Cæsarea, and Bethsan; the fourth the lordships of Krak, Montreal, and Hebron. The county of Tripoli formed a separate principality, dependent on the kingdom of Jerusalem, but distinct from it. One of the first cares of the kings was to give their subjects a code of laws. Wise men were commissioned to collect the principal laws of the different countries from which the Crusaders came, and to form them into a body of legislation, according to which, all matters, civil and criminal, should be decided. Two courts of justice were established; the upper for the nobles, and the lower for the commonalty. The Syrians obtained the privilege of being judged by their own laws. The different lords had their courts of justice, as also had the principal cities, as Jerusalem, Jaffa, Hebron &c. The baronies and their dependencies were obliged to furnish two thousand horse; and the cities of Jerusalem, Acre, and Naplusia, six hundred and sixty horse, and one hundred and thirteen foot; the towns of Ascalon, Tyre, Cæsarea, and Tiberias, a thousand foot. The churches, bishoprics, abbeys, chapters, &c., had to find about seven thousand; that is to say, the patriarch, the church of the Holy Sepulchre, the Bishop of Tiberias, and the Abbot of Mount Tabor, five hundred each; the Archbishop of Tyre, and the Bishop of Tiberias, five hundred and fifty each; the Bishops of Lydda and Bethlehem, two hundred each; and the others in proportion to their domains. The troops of the state altogether, formed at first an army amounting to ten or twelve thousand men; the number was afterwards increased to fifteen thousand; and when Lusignan was defeated by Saladin, his army comprehended near twenty-two thousand men, all troops of the kingdom."

The kingdom, thus established on the principles of feudalism, was preserved by the Christians with various reverses and changes, till the close of the thirteenth century, when it was conquered by the Sultan of Egypt; and at last became the permanent possession of the Moslem, under whose government it has continued to languish through a long period of degradation and poverty.

#### PRESENT APPEARANCE AND CONDITION OF THE CITY.

ON looking from the summit of Mount Moriah, the spectator beholds an amphitheatre of rocks, stretching before and on either side of him, not a point of which is without some claim to his veneration, or can be viewed without awakening the most solemn recollections. On the east, stretching for about a mile from north to south, rises the rocky ridge of Olivet; and on the central pinnacle of whose three peaks, stands the little chapel said to mark the spot of our Lord's ascension. Between this mountain and the city, once flowed the brook Kedron, a broad torrent, the annual birth of the winter snows and tempests. Towards the west, appears the stern and gloomy mountain of Calvary, divided from the city by the melancholy Gol gotha; and on the south, rises the Mount of Corruption, the scene of the abominations by which Israel and its kings stored up for themselves so much tribulation against the day of wrath. At the foot of this mountain, so fraught with dismal associations, lies the valley of Hinnom,



the Jewish Gehenna, one of the Scripture names of hell; and the traveller, as he views the dark and sterile precipices by which it is enclosed, may still imagine that he hears the shrieks of the innocent victims, who were there made to pass through the fire to Moloch.

If, on the other hand, he cross the valley of Kedron, and ascend Mount Olivet, he commands a full view of the whole of the space occupied by Jerusalem itself. Sion rises before him, deprived of its glory, but still venerable, as once sacred to the Almighty's presence; the city of David has left no trace of its splendour, but the bold rocks which held it up, as it were, a spectacle to the earth, still rest on their everlasting foundations. It is not a feeling of solitude or desertion which takes possession of the mind, as the eye contemplates this impressive scene: it is rather that which arises on finding some spot, long familiar to the thoughts as the habitation of hallowed friends, become the possession of the stranger. On the site of Solomon's Temple now stands the Mosque of Omar, the most conspicuous object in the scene: contrasted with this temple of Mahometan worship, appears the Church of the Holy Sepulchre; while the spacious Armenian Convent, the Gate of Saint Stephen, numerous pillars, and the crowded round-topped houses, serve at once to fill up the view, and characterize it as the most interesting in the world.

The city itself, which thus affords from its higher quarters so striking a prospect, and which becomes in its turn so impressive a spectacle, is found, on entering its streets, to be badly built, and to present all those signs of poverty which mark the united reign of tyranny and superstition. Unaided by the presence of devotional feelings, and the powerful assistance of the associations which they call up, the prevailing sentiment, on traversing its narrow, ill-paved avenues, would be that of indifference, which would only give way to disgust, produced by the frequent proofs of the misery and degradation of its population. But it is not with the city, as it now exists, that the observer has any real concern; and had it rows of marble palaces, wherewith to attract his notice, he would only be forgetting the main object of his inquiry, and weakening the impressions he would render permanent, by stopping to admire them.

The immediate object of a traveller's attention, on entering the city, is the Church of the Holy Sepulchre. It is thither the pilgrims of all ages have first directed their steps, and there that they have offered up their first prayers to the Author of their salvation, amid the scenes of his labours and his sufferings. This sacred edifice is of great antiquity. A church is said to have been built on the spot about forty-six years after the destruction of the city, but historians agree that as early as the reign of Constantine, that is, in the first part of the fourth century, a noble edifice was erected on the site; and it is generally stated that the projection of the design was owing to the piety of the emperor's mother, Helena. Though repeatedly subjected to the attacks of hostile infidels, the building is supposed by many travellers of eminence to retain much of its primitive appearance; and the concurrent testimony of ages may well subdue, in ingenuous minds, the petty cavils of cold-hearted scepticism. From the numerous descriptions given of the church by modern travellers, we select that of Maundrell, who visited Jerusalem in 1697, and that of the French traveller, Chateaubriand.

"The Church of the Holy Sepulchre," says the former, "is founded upon Mount Calvary; is less than one hundred paces long, and not more than sixty wide; and yet is so contrived, that it is supposed to contain under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have had some particular actions done in them, relating to the death and resurrection of Christ. As, first, the place where he was derided by the soldiers; secondly, where the soldiers divided his garments; thirdly, where he was shut up, whilst they digged the hole to set the foot of the cross in, and made all ready for his crucifixion; fourthly, where he was nailed to the cross; fifthly, where the cross was erected; sixthly, where the soldier stood, who pierced his side; seventhly, where his body was anointed, in order to his burial; eighthly, where his body was deposited in the sepulchre; ninthly, where the angels appeared to the women, after his resurrection; tenthly, where Christ himself appeared to Mary Magdalene. The places where these and many other things relating to our blessed Lord are said to have been done, are all supposed to be contained within the narrow precincts

of this church, and are all distinguished and adorned with so many several altars. In galleries round about the church, and also in little buildings annexed to it on the outside, are certain apartments, for the reception of friars and pilgrims, and in these places almost every Christian nation anciently maintained a small society of monks, each society having its proper quarter assigned to it, by the appointment of the Turks; such as the Latins, Greeks, Syrians, Armenians, Abyssinians, Georgians, Nestorians, Coptites, Maronites, &c., all which had anciently their several apartments in the church. But these have all, except four, forsaken their quarters, not being able to sustain the severe rents and extortions which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, and Coptites keep their footing still; but of these four, the Coptites have now only one poor representative of their nation left; and the Armenians have run so much in debt, that it is supposed they are hastening apace to follow the example of their brethren, who have deserted before them. Besides their several apartments, each fraternity have their altars and sanctuary, properly and distinctly allotted to their own use; at which places they have a peculiar right to perform their own divine service, and to exclude other nations from them.

But that which has always been the great prize contended for by the several sects, is the command and appropriation of the Holy Sepulchre, a privilege contested with so much unchristian fury and animosity, especially between the Greeks and Latins, that in disputing which parties should go into it, to celebrate their mass, they have sometimes proceeded to blows and wounds, even at the very door of the Sepulchre, mingling their own blood with their sacrifices; an evidence of which fury the father-guardian shewed us, in a great scar upon his arm, which, he told us, was the mark of a wound given him by a sturdy Greek priest, in one of these unholy wars. . . .

The daily employment of the recluses inhabiting this edifice is, to trim the lamps, and to make devotional visits and processions to the several sanctuaries in the church. Thus they spend their time, many of them for four or six years together; nay, so far are some transported with the pleasing contemplation in which they here entertain themselves, that they will never come out, to their dying day, burying themselves, as it were, alive, in our Lord's grave."

The body of the building which Maundrell has thus described was destroyed by fire in the early part of the present century; but it was re-erected with such scrupulous attention to the original plan and appearance of the edifice, that the description holds good in almost every particular. With respect to the localities which are so precisely pointed out by the monkish inhabitants of the cloisters, it may be observed, that while, on the one hand, we should refuse to sacrifice our judgment to the inventions of interested superstition, care must be taken, on the other, that we do not undervalue the testimony of tradition, which, however it may err in transmitting opinions or doctrines, is often a clear and faithful, as well as the only, recorder of circumstances, which history, neither sacred nor general, finds it within its province to record. Thus, while it is highly improbable that it should be known exactly where the soldiers sat, when they parted our Lord's garments, or in what precise spot the foot of the cross was placed, it is by no means unlikely that the piety of the first disciples led them to mark particularly the situation in general, where the awful event of their Redeemer's death took place.

We select from M. Chateaubriand's narrative, and from that of Dr. Richardson, such particulars as may complete the sketch drawn by Maundrell.

"Christians," says the former eloquent writer, "will perhaps inquire what were my feelings, on entering this awful place? I really cannot tell. So many reflections rushed at once upon my mind, that I was unable to dwell upon any particular idea. I continued near half an hour upon my knees, in the little chamber of the Holy Sepulchre, with my eyes riveted upon the stone, from which I had not the power to turn them. One of the two monks who accompanied me remained prostrate on the marble by my side, while the other, with the Testament in his hand, read to me, by the light of the lamps, the passages relating to the sacred tomb. All I can say is, that when I beheld this triumphant sepulchre, I felt nothing but my own weakness, and that when my guide exclaimed, with Saint Paul, 'O death, where is thy victory! O grave, where is thy sting!' I listened, as if death were about to reply, that he was conquered, and enchained in this monument." "The voices,"

he continues to say, "of those who inhabit the church, are heard at all hours, both of the day and night, from the arches above, where they nestle like pigeons, from the chapels below, and subterranean vaults. The organ of the Latin monks, the cymbals of the Abyssinian priest, the voice of the Greek caloyer, the prayer of the solitary Armenian, the plaintive accents of the Coptic friar, alternately, or all at once, assail the ear. You know not whence these concerts proceed; you inhale the perfume of incense, without perceiving the hand which burns it; while the pontiff, about to celebrate the most awful of mysteries on the very spot where they were accomplished, passes quickly by, glides behind the columns, and vanishes in the gloom of the temple."

Unfortunately, the pomp and ceremonial effect to which the traveller here alludes with so much satisfaction, are the result of gross superstition, as uncalculated to affect the heart aright, or inspire it with any permanent sentiment of devotion, as they are opposed to the simplicity of truth and reason. The ceremonies which take place at Easter, and other festivals of the Church, afford a still more lamentable instance of the decay of pure Christianity, wherever the attempt is made to support its influence on any other foundation than that of sound instruction in the word of God. The account given by Dr. Richardson is somewhat more precise than that of the authors above quoted: "Having passed within these sacred walls," says he, "the attention is first directed to a large flat stone in the floor, a little within the door; it is surrounded by a rail, and several lamps hang suspended over it. The pilgrims approach it on their knees; touch and kiss it, and, prostrating themselves before it, offer up their prayers in holy adoration. This is the stone, it is said, on which the body of our Lord was washed and anointed, and prepared for the tomb. Turning to the left, and proceeding a little forward, we came into a round space immediately under the dome, surrounded with sixteen large columns which support the gallery above. In the centre of this space stands the Holy Sepulchre; it is enclosed in an oblong house, rounded at one end, with small arcades, or chapels for prayer, on the outside of it. These are for the Copts, the Abyssinians, the Syrian Maronites, and other Christians, who are not, like the Roman Catholics, the Greeks, and Armenians, provided with large chapels in the body of the church. At the other end it is squared off, and furnished with a platform in front, which is ascended by a flight of steps, having a small parapet wall of marble on each hand, and floored with the same material. In the middle of this small platform, stands a block of polished marble, about a foot and a half square; on this stone (it is said) sat the angel who announced the blessed tidings of the resurrection to Mary Magdalene, and Joanna, and Mary the mother of James. Advancing, and taking off our shoes and turbans, at the desire of the keeper, he drew aside the curtain, and stepping down, and bending almost to the ground, we entered by a low narrow door into this mansion of victory, where Christ triumphed over the grave, and disarmed Death of all his terrors. Here the mind looks on Him, who, though He knew no sin, yet entered the mansions of the dead to redeem us from death, and the prayers of a grateful heart ascend with a risen Saviour to the presence of God in heaven."

On leaving the church of the Holy Sepulchre, the traveller is directed successively to various spots in the neighbourhood, said to be those hallowed by the occurrence of some of the most minute events recorded in the Gospel. Thus a prison in the immediate neighbourhood of the church is pointed out as the identical place of St. Peter's confinement when delivered by the angel, (Acts xii.) A little way further on stands a church, said to have been built on the site of Zebedee's house: other similar edifices distinguish the situation of those of St. Mark and St. Thomas.

In a street crossing the one in which these buildings are shown, is the scene of our Lord's first appearance to Mary after his resurrection; and in the same street stands an Armenian convent, erected over the spot on which James, the brother of John, was beheaded. This is one of the finest buildings in Jerusalem, and serves as a home to many of the strangers who visit the Holy City. The church is adorned in the most sumptuous manner, and its two altars, in the time of Maundrell, were decked with rich mitres, embroidered copes, crosses, both silver and gold, curious chalices, and other church-utensils without number. In the middle of the aisle, he states, stood a

pulpit made of tortoiseshell and mother-of-pearl, with a beautiful canopy, or cupola, over it, of the same precious materials. At a short distance is a small church, said to be erected on the spot where formerly stood the house of the high priest Annas, and a little farther on, near what is termed Sion Gate, another, which marks the site of the house of Caiaphas; while, just beyond the gate, the attention is directed to a mosque, formerly a church, built, it is believed, on the spot where the house stood in which our Lord ate his last supper with his disciples, and on that account called the *Cœnaculum*.

St. Stephen's Gate, the site of Pilate's palace, and numerous other places to which tradition has given names, are pointed out with similar particularity; but there is one spot on which travellers look with comparative confidence in the truth of its designation: it is the Pool of Bethesda, the scene of one of Christ's most striking miracles, and the ruined foundations of which are supposed to be the only relics existing of ancient Jerusalem. Of this interesting spot we have given an engraving. The Pool is at present dry, and the bed of the healing waters is nearly filled up with earth and rubbish. Wild tamarisk bushes and pomegranate trees spread their foliage around it; but, according to Chateaubriand, the mason-work of the sides, composed of large stones, joined together by iron cramps, may still be traced, marking the measurement of the reservoir to have been a hundred and fifty feet long, and forty wide.

Having thus enumerated the principal objects of Christian curiosity and veneration, we may now take a glance at the splendid temple of Moslem worship, which has for centuries rendered Jerusalem scarcely less sacred in the eyes of the Mahometan devotee, than it is to the feelings of the Christian believer. The Mosque of Omar occupies, it is supposed, the site of Solomon's Temple, and forms a court of about five hundred paces long, and four hundred and sixty broad. The entrances to this court consist of twelve irregular porticoes, composed of arches placed one above the other, so as to produce the appearance of a double aqueduct. In the midst of this court is another, raised six or seven feet above the former, in the manner of a terrace, and ascended on each side by a flight of eight marble steps. It is in the centre of this court that the holy house itself, as the Mahometans term it, is seen rising in the silence and mystery of a temple, open only to the favoured worshippers of the supposed prophet. Octagonal in form, its summit is crowned with a lantern of the same shape, above which rises a noble pinnacle, surmounted by the crescent; the sides of the building, and the windows of the lantern, presenting to the eye of the beholder a continued series of bright arabesque paintings, and inscriptions from the Koran, in letters of gold. Chateaubriand says, that he was strongly tempted to find some mode of penetrating to the interior of the mosque, but was prevented by the fear that he might thereby involve the whole Christian population of Jerusalem in destruction. Dr. Richardson, however, succeeded in gratifying a similar curiosity, which he shared in common with a host of other travellers. Taking advantage of the circumstance of having cured a Mahometan patient, he found means to pass the gate, so strictly guarded against foreign intrusion.

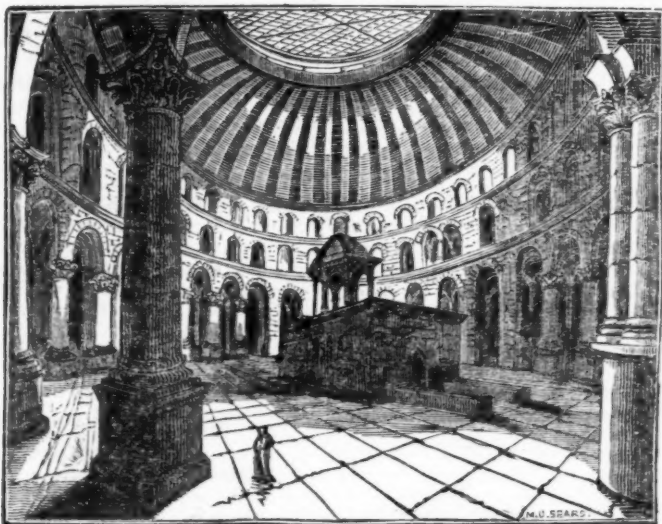
"On our arrival at the door," says he, "a gentle knock brought up the sacristan, who, apprized of our intention, was within, waiting to receive us. He demanded, rather sternly, who we were, and was answered by my black conductor in tones no less consequential than his own. The door immediately edged up to prevent as much as possible the light from shining out, and we squeezed ourselves in with a gentle and noiseless step, although there was no person near who could be alarmed by the loudest sound of our bare feet upon the marble floor. The door was no sooner shut than the sacristan, taking a couple of candles in his hand, showed us all over the interior of the building; pointing, in the pride of his heart, to the elegant marble walls, the beautifully-gilded ceiling, the well where the true worshippers drink and wash, with which we also blessed our palates and moistened our beards; the paltry reading-desk with the ancient Koran, the handsome columns, and the green stone with the wonderful nails. As soon as he had completed this circuit, pulling a key from his girdle, he unlocked the door of the railing that separates the outer from the inner part of the mosque, which, with an elevation of two or three steps, led us into the sacred recess! Here he pointed out the patches of mosaic in the floor, the round flat stone which the prophet carried on his arm in battle, directed us to introduce our hands through the hole in the



PRESENT APPEARANCE OF THE POOL OF BETHESDA.

wooden box, to feel the print of the prophet's foot, and through the posts of the wooden rail, to feel as well as to see the marks of the angel Gabriel's fingers in the sacred stone that occupies the centre of the mosque, and from which it derives the name of Sakhara, or Locked-up, and over which is suspended a fine cloth of green and red satin." When Dr. Richardson obtained permission to enter

the mosque by day, he found its effect far more imposing than what it had been by the dim light of the candles. Splendid marble pillars, of great height, paintings of the most brilliant hues, and arches richly adorned with gilding and sculpture, served to fill his mind with the loftiest notions of the care and luxury with which the earlier followers of Mahomet provided for his worship.



CHURCH OF THE HOLY SEPULCHRE.

Thus Jerusalem still retains signs of that remarkable destiny which, for three thousand years, has made her the most venerable of cities; and, for a considerable portion of that time, venerable by all the associations of religion to three distinct people, professing separate faiths. The Jew, the Christian, and the Mahometan, all acknowledge the soil on which she stands to be holy; all have temples of peculiar sacredness within her walls, and each finds, in the history of his religion, the name of Jerusalem associated with the grandest of its struggles and its triumphs. But most travellers unite in depicting the present state of the Holy City as one of extreme degradation. The Turks themselves drain a poor revenue from their exactions, and see their bazaars without a customer. The Christian population consists of monks and pilgrims, whose thoughts are wholly occupied on a perpetual series of superstitious rites: while the Jews, who, to the number of ten thousand, inhabit the city and precincts, exhibit, in their persons and

dwelling, the lowest degree of squalid wretchedness. Jerusalem, in short, every where presents proofs of her true condition; the characteristics of a city which has fallen beneath the judgments of God, and which neither human power, nor the impulses and exertions of accompanying devotion, have been able to clothe even in the shadow of her former greatness.

The views of Jerusalem and the Pool of Bethesda are taken from the beautiful engravings in Sir T. AINSLIE'S *Travels in Palestine and Syria*.

We shall, in a future number, describe the environs of the city, and the principal places of the district mentioned in Sacred History.

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